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Winter 12-1983

Our Paper 12/1983

Our Paper

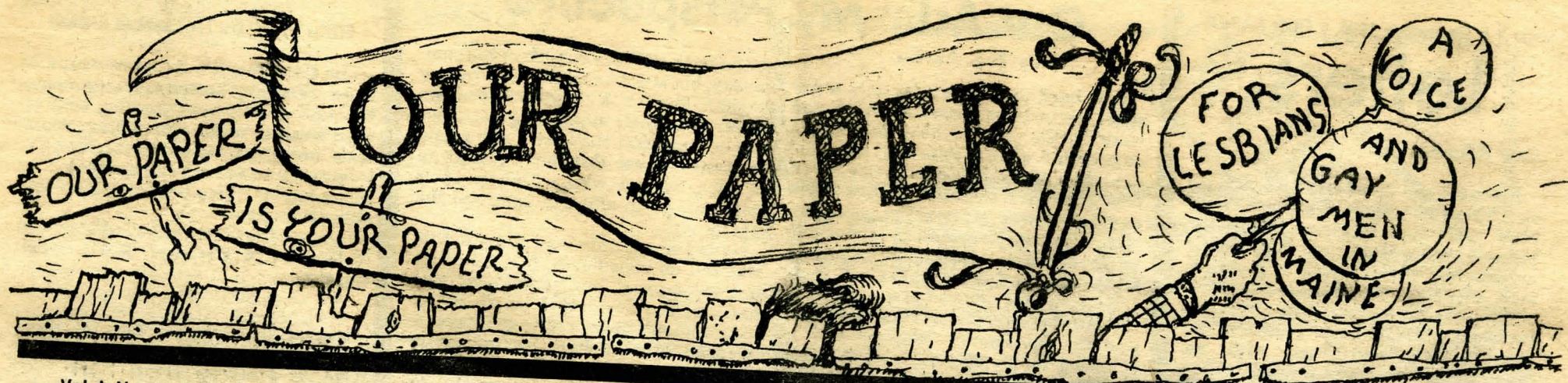
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Vol. I, No. 4

December, 1983

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FINDING OUR POWER Part III: Towards a Gay Labor Movement

By John Frank

This third and final part of an interview with Michael Ginther discusses the support shown by the gay community for the strikers at Luisa's Restaurant on Castro and offers speculation on the future of attaining full gay labor rights. Michael is a former Portland resident and a primary organizer of the restaurant workers at Luisa's.

* * * * *

John: Since the strike began have there been any noticeable effects on other gay businesses in the area—any pressure from their workers?

Michael: If I may, I'd like to go in two directions. In the first week of our picket, the Eureka Valley Merchants Association in the area—which is mostly gay businesspeople or people whose businesses cater to gay people—chose to have their meeting at Luisa's, crossing our picket line to meet. The merchants don't want the union in the Castro for the most part, although a few have come out in support of us, in that they either refused to go to the meeting, or they went to the meeting, but didn't eat—or they'll come

by just to encourage us. Some of them aren't afraid of the union because they treat their employees well enough that they just don't have that fear. I don't think most owners would offer to put a union in, but I don't think some of them would mind having one there, since I think they would understand the workers' struggle.

Others—because Luisa is so crazy, because she's homophobic, because we've gotten so much support—are just keeping their mouths shut. One even made a statement that got back to us that it's too bad we picked Luisa because they wish they could come out to do battle with us, but it's almost ludicrous for anyone to support Luisa. Although, some of that support has taken away.

As far as employees in other restaurants and businesses are concerned, we feel pretty strongly that it's the beginning of organizing in the Castro which will continue. Already the New York City Deli has signed a contract. There are two other restaurants that are in negotiations: Little Italy, in Noe Valley (kind of on the fringes of the Castro), and Without Reservations, which is right on

continued on page 4



Romanovsky & Phillips To Appear In Portland & Bangor

San Francisco singing/songwriting duo Romanovsky & Phillips will be appearing in concert in Portland and Bangor as part of their 1983-84 national tour.

annual conference on men and masculinity) and Boston (Gay and Lesbian Pride Day) earlier this year, Romanovsky & Phillips are embarking on a tour which will concentrate on the midwest and northeastern United States, including a stop in Ottawa.

Romanovsky & Phillips are known for their soaring harmonies, witty lyrics and unpredictable stage antics. In a very short time, they've won unanimous praise from local critics, gained a strong following in the bay area and estab-

lished themselves as important new voices in the world of men's music. Described by *The Sentinel* as the "Freshest, most exciting gay act," other musical styles to produce a sound that is wholly their own. Their lyrics, often coming from a gay perspective, are universal as well, and leave no one unmoved as they touch on a variety of topics from homophobia to high school gym class; nuclear war to womb envy. Their ability to make audiences laugh, cry and feel while still being entertained is what makes a Romanovsky & Phillips concert like no other.

Romanovsky & Phillips will be in concert Friday, December 9 at First Parish, Unitarian, 425 Congress St., Portland, and the next evening, Sat., December 10 at the Unitarian Church, Main St., Bangor. Both concerts are at 8 pm. Donation: \$4 at the door.

Readers Respond to Kennebec Journal

By Fred Berger

In last month's issue of *Our Paper* we reported on the refusal of the *Kennebec Journal* to continue printing *Our Paper*. Subsequently the *Our Paper* collective wrote to Mr. Brian Thayer, general manager of the *Kennebec Journal*, asking him to meet with us to discuss our rather abrupt termination. Mr. Thayer's response follows:

"Dear *Our Paper*,

As I indicated to you in my initial letter of October 11, 1983, the *Kennebec Journal* has chosen to discontinue printing your publication, *Our Paper*.

While I appreciate your concern, please understand I do not wish to place our newspaper or any of its employees in a censorship position. Our decision is firm.

Yours Truly,
Brian Thayer"

Our Paper is now being printed by the *Biddeford Journal Tribune*. The *Our Paper* collective has chosen not to pursue further contacts with the *Kennebec Journal*.

Seven readers sent us copies of letters which they had written to Mr. Thayer and to Mr. John DiMatteo, President of Guy Gannett Publishing Company. Several explained why they believed the "street language" used in the AIDS risk

reduction information was necessary and justified. A USM Professor writes:

"...if public health officials limit themselves to the use only of acceptable language, middle-class, better educated persons in the at-risk population would be more likely to get the message, leading to the appalling prospect that poorer, less educated persons in the at-risk population would be at greater risk of dying."

An Associate Professor from another university agrees:

"...Far from expressing 'tasteless content,' the article communicates clearly the risk reductions so important, perhaps even essential, for the avoidance of AIDS. Health professionals are increasingly joining the gay community in using every possible effort to reduce the danger of AIDS. Your action of censorship impedes such professional efforts of collaboration."

A third reader states:

"AIDS is not something that can be treated with clinical coolness. It is an epidemic of unknown cause which is killing thousands of our family, friends, and lovers — possibly ourselves. This language is vital to impress the seriousness of AIDS among those most at risk (fellow gay men)."

Other readers attacked the *Kennebec Journal's* assertion that *Our Paper*, in general, was in poor taste. A Bowdoin College student asks:

"Save for the AIDS information, what other parts of the issue did you find

objectionable? The only other possibility that comes to my mind would be the nude photographs of men. Though some may find these erotic, I classify them fully within the confines of creative art, not at all of pornography."

As to "tasteless content," one reader wrote the following to Mr. John DiMatteo, President of Guy Gannett Publishing Company:

"I would like to suggest that in Maine, your papers set the standard for tasteless content. Recently, in the pages of the *Evening Express*, Kim Murphy went to great lengths to describe vomit. Apparently, Mr. DiMatteo, you are not concerned about subjecting the Company's printers to tasteless content when it is written by the wife of your executive editor."

Several readers sought to establish an ongoing dialogue with Mr. Thayer. Phil Gautreau, representing the Gay People's Alliance, expressed his support of *Our Paper* and asked for an "appropriate response" to his letter. Another reader offered to "intelligently answer any questions you may have (about gayness) which are bothering you" and suggested that Mr. Thayer read *Society and the Healthy Homosexual* by Dr. George Weinberg, a book aimed at helping the non-gay with homophobic feelings.

The *Our Paper* collective would like to thank our readers for their support. At the very least, perhaps we have shown that men in power will be held accountable for decisions they make.

Ad Manager Named

The *Our Paper* Collective is pleased to announce the hiring of B.J. Aaron as Advertising Manager, effective November 1, 1983. As Ad Manager, Mr. Aaron will have direct responsibility for generating new accounts as well as servicing on all of the paper's present accounts.

B.J. holds an A.S. degree with highest distinction and a B.S. degree with distinction from the University of Maine at Orono. He has worked for several social service agencies in Maine, and most recently worked as an Administrative Assistant in Hospital Administration and an Instructor in Public Relations for staff employees at the University of California, San Francisco. His efforts were included in a University publication earlier this year.

B.J. brings considerably energy to the paper and a commitment to its purpose and growth.

Our Paper is pleased to welcome him on board, and B.J. is pleased to be here. For information on advertising write or call *Our Paper* at P.O. Box 10744, Portland, ME 04104, (207) 773-5540.

Letters

Dear Editors,

Recently, my lover and I vacationed on China Lake. Both of us have separately vacationed in Maine previously, but we came to Maine late this summer anticipating the potential of a permanent move to the Portland vicinity within the next few years. My lover has two grown children and I have a ten-year-old son who lives with us. Naturally, we are looking at life and in particular gay life in Maine from many points of view.

We were delighted to find that there is a developing degree of openness among gay men and women (particularly in the Portland area) which we had not expected. Coming from Washington, D.C. where gay men and women seldom mix, it was wonderful to experience the sense of community shared in the places we visited in Maine.

Although we infrequently go to bars in D.C., we enjoyed the congenial and uncloseted atmosphere of the bars in Augusta and Portland.

We both applaud the quality of the editorials and the writing in *Our Paper* and plan to subscribe in order to keep abreast with activities in Maine. The difficulties of being gay in the more rural parts of the State were obvious. We were, however, pleased at the efforts being made in those areas to develop networks of gay men and women.

Sincerely yours,
Michael H. Finch

P.S.: You may be interested to know, if you have not already heard, that the current issue of the *Washington Blade* mentions your paper in its Media Review section. In a column entitled *Kisses and Curses*, it sends you a kiss as follows: "And to *Our Paper*, eight-page monthly tabloid which last month became Maine's first Gay newspaper."

To *Our Paper*:

I'd like to extend a public thank you to Tom Corbett and Tom St. John of Cycles for their efforts behind a successful defense fund benefit night for me on October 14 at their bar. Also, a thank you to all of you who have unselfishly donated your dollars.

Terry Wallace
Brownville, Me.

Our Ads: My Perspective

By B.J. Aaron

It is hard to believe that only a few short weeks have passed since I began work on the paper. I have thoroughly enjoyed my work to date, and feel quite at home with the staff here at *Our Paper*. It is wonderful to have my work relate so closely to my personal goals and purpose. I feel very fortunate to be working for the paper, and believe that I have a lot to offer it in return.

We as individuals and as a community are also fortunate in having this paper and the information network that it provides for us statewide. It is made possible by many, and in particular by the efforts of our writers and advertisers. Without their contributions, we would not have a paper. And without the paper, we would not have the collectivity necessary to maintain and build on the strengths and freedoms that we as a community are coming to know here in Maine. I see it (the paper) as being vital to the growth of the gay/lesbian community in Maine.

As Advertising Manager, I am constantly marketing *Our Paper*, its credibility and cause. Those who support the paper financially through advertising and donations aid that cause and make the publication a possibility. They sacrifice financially in sharing their resources with us. And they also take a risk financially by supporting the efforts of an oppressed minority. This holds true especially to

our advertisers from outside of the community, but is not limited to them by any means. They risk losing customers offended by their supporting us, those who assume that they are a gay establishment because they have placed an ad with us and who withdraw their patronage in an effort to maintain the oppression.

We as a community hold power in this situation as consumers. It is essential that we support 'our advertisers' and that they are aware that we are doing this. It doesn't always have to involve a purchase, either. Believe it or not, we do have accounts based mainly on individuals supporting our right to expression. Certainly these businesses appreciate and need our patronage, but what the majority of them are looking for is knowing that their contribution to the paper is acknowledged and appreciated by the community. So please, the next time you are in one of our advertisers' establishments, take a minute to let them know that you saw their ad in *Our Paper* and appreciate them supporting the paper. You'll no doubt get a smile in return!

And while I'm on the subject, I would like to publicly thank all of our advertisers old and new. I look forward to working with all of you, and greatly appreciate the reception I have received over these past few weeks.

It is a privilege to be working with all of you.

ANNOUNCEMENT

Help For The Homeless Homo

The Gay People's Alliance wants to know about your housing arrangements. We want to help you, yes you, with all your housing needs through our roommate/housing referral service. If you're looking for a roommate or a place to live, let us know. If you have rentals available, let us know.

Contact the Gay People's Alliance at 92 Bedford St., Portland, 04102, or call 780-4085.



Regretfully, burn-out has hit those who have been coordinating the INTERWEAVE Portland group. They have decided to suspend activities until such a time that folks who want INTERWEAVE Portland to come alive again surface. Thanks to those who worked all those long hours with our efforts in Portland. If you are interested in bringing new life to INTERWEAVE Portland, call Richard at 772-0498.



Gay Radio Show?

A Portland area radio station has offered air time to an individual or group who wishes to produce a weekly one-hour program aimed at a gay and lesbian audience. Cost for the air time is \$80. The producers would sell ads and retain any proceeds above \$80. For more information call Fred at 773-5540.



The YWCA, at 87 Spring St. in Portland, will hold its Holiday Yard Sale on Saturday, December 3 from 10:00 to 4:00. Admission is free, so come over and browse. It will be worth the trip.

COMING SOON ...

CLASSIFIEDS!!

DETAILS IN

NEXT ISSUE!



Send us your
New Year's
Resolutions
we'll print 'em in
Our Paper...
and hold
you to your
word!!

A Column

Please note: In last month's issue "A Column" became jumbled during layout. It's incoherence was the fault of *Our Paper*, not Kate and Lois. We are reprinting it here with our sincere apologies.

We have always believed that the Gay Rights movement would come of age. Coming from its beginnings in gay rage at Stonewall and gay liberation in Pride Day marches, we began our inexorable climb out of the closets and into the streets, the city halls, and the state houses of this nation. Unfortunately, even those of us who watched this process from the vantage point of having lived through the same struggle in the feminist movement were hopelessly hopeful and naive.

In the past several years the national Gay Rights Movement has been seriously affected by internecine warfare and vicious attacks — internally — based, we believe, predominantly on power and class issues. And because both of us have been actively participating on the national scene, we've had the sorry opportunity to observe close hand what men and women can do to their sisters and brothers in the name of political purity and gay patriarchy.

We first witnessed the warfare waged through several gay papers — primarily the *Advocate* (out of L.A.) and one of its roving reporters (who wrote the stories for the other papers) — to decimate and to force the early "retirement" of Lucia

Valeska, former Executive Director of the National Gay Task Force. The "charges" were never very clear, although NGTF was having trouble meeting its budget (who isn't?) and Lucia was angering some wealthy white men by her radical feminist direction. Some of these fellows succeeded in ousting her from her position, in what insiders to that Board Meeting say was a classic showdown between monied, "fastlane" new movement folks and grassroots, non-urban lesbian/gay organizers with a feminist leaning. You know who won. Waiting in the wings was a new Executive Director who was acceptable to the "new-money" of the movement.

And during this past year, we've seen the same gay papers with the same gay journalists and the same gay wealth create turmoil, report the turmoil, and force the resignation of Steve Endean, Executive Director of the Gay Rights National Lobby. The "charges" we've read about in the gay press deal with GRNL's budget being too small, Steve's staff being too few and underpaid (read: gay people of substance wouldn't work for shit pay), and the Board of Directors not being wealthy enough (or not

tapping someone else's wealth). In so many words, we've been told that more gay money will begin to flow if the wealthy can choose the movement leaders.

The politics of all this smack of old-time oligarchy with new actors. Money and patriarchy and power positioning haven't seemed to change much, even with a gay identity. And we find the gay press can create the news while reporting the news just as well as the straight press.

Sure, our movement needs money to survive — but it also needs all of us who believe in justice and equality. We need poor and rich, black and white, rural and urban, sophisticated and naive. Perhaps those in the NGTF/GRNL/Press scenario could learn from Maine.

We here in Maine have been very fortunate, not lucky, as it's been the deliberate doing of a lot of good people. Our movement for lesbian and gay rights has been open, integrated, trusting, and decidedly feminist — at least in its political manifestations. And as in all healthy families, dialogue has been the key. We should be proud of ourselves — but we cannot let up caring and communicating.

PURPOSE

OUR PAPER is published monthly by the OUR PAPER Collective, P.O. Box 10744, Portland, Maine 04104. The purpose of OUR PAPER is to serve as a voice for lesbians and gay men in Maine. We wish the newspaper to be a source of information, support and affirmation, and a vehicle for celebration, by and for members of the lesbian and gay men's communities. We want the paper to reflect our diversity, as well.

EDITORIAL POLICY

We will consider for publication any material that broadens our understanding of our lifestyles and of each other. Views and opinions appearing in the paper are those of the authors only.

All material submitted must be signed and include an address and/or phone number, so we can contact the author should we need to consider editorial revisions. However, within the pages of the newspaper, articles can appear anonymously, upon request, and strict confidentiality will be observed. No revisions or rejections of material will occur without dialogue with the author.

We welcome and encourage all our readers to submit material for publication and share your comments, criticisms and positive feelings with us. Remember, OUR PAPER is Your Paper!!! DEADLINE for each issue is the 10th of the month.

SUBSCRIPTIONS

Subscriptions are \$10 for 12 issues. Make checks payable to "OUR PAPER." All submissions and correspondence should be sent to OUR PAPER, P.O. BOX 10744, Portland, Maine 04104.

OUR PAPER COLLECTIVE

Fred Berger	Jon LaGassey
Skip Brushaber	K. Max Mellenthin
Doug Cruger	Liz Moberg
Diane E	Elinor Goldberg
Diane Matthews	Jim Merrill

Some members of the collective do not feel free to publish their names.

Commentary

By DE

Gay men and lesbians in the military...a topic which, for me, brings up feelings of anxiety, sadness, perplexity and frustration. I interviewed Diane Matthews, the lesbian discharged from ROTC when her lesbianism became known to the "higher-ups" (*Our Paper*, October 1983). I approached the interview with all the open-mindedness I could muster. And, I really enjoyed talking with Matthews at such length. Bringing suit against the military establishment took tremendous courage. But, I walked away from the interview feeling conflicted. How do I show support to a gay man or a lesbian evicted from the Armed Forces when I find the Armed Forces abhorrent? How do I resolve the "conflict in commitments" — two movements which speak to and reflect some of my core values (i.e., gay rights and peace and disarmament), but whose goals are occasionally at odds. Gay men and lesbians should not be denied employment in the Armed Forces due to our sexual orientation. However, I don't want us in there. I desperately want something better, something different, from the collective "us."

While doing the interview, I ignored my rage at the brutal, racist, interventionist nature of the American military machine. I ignored my rage over the fact that American service-people do not just sit quietly on bases scattered throughout the world being engineers, mechanics, physicians and computer programmers (which in and of itself concerns me, as that land could be used to feed people rather than to store American military hardware). I ignored my rage over the fact that the basic business of the Armed Forces is to kill people when the interests of a few (rich and powerful) Americans are threatened. Gay men and lesbians in the military...I want something better for us...and for our gay and lesbian comrades in other countries.

Recently, the "less-than-just-peace-keeping" Marines were "massacred" in Beirut, with some Americans expressing bafflement and shock over the "dreadful carnage" ("How could such a horrible thing happen!?!") or outrage and a "let's-get-em-patriotic-furor." And I want to

ask all those outraged Americans what they expect if we plop ourselves in the middle of a civil war to protect an isolated and unrepresentative government.

What happened in Beirut is a tragedy. I do feel for the people who lost family and friends. I also feel deeply for the people who are *daily* losing family and friends, their land, their livelihood, the power to determine their future, opportunities to have moments of peace in their lives, because our military machine either kills them directly, or by propping up the repressive governments or counterrevolutionary movements that are killing them (e.g. El Salvador, Nicaragua, the Philippines, Guatemala — to cite only a few examples). And gay men and lesbians are among those suffering.

And then, the Marines invaded Grenada, a tiny Caribbean island, and a Reagan aide stated, "Being a super-power requires sacrifices and risks, and to take on the world as we find it is not going to be cost-free." (Yes, Mr. Reagan Aide, and who really pays?)

And the Euromissiles will be deployed. And the MX missile will be built. And the Senate recently approved the production of a "new generation of nerve gas weapons." In fact, the Senate recently voted for a \$253 billion military spending bill which included every major weapons program requested by Reagan — and the bill was still \$9 billion below Reagan's most recent request. Gay men and lesbians in the military...I want our courage to be who we are, that courage we exhibit when we actively resist the heterosexual norm, channeled towards saving the planet.

Recently, I had a week's vacation. One of the things I traditionally do on my vacations is take my stack of unread *GCN's*, *Off Our Backs*, *Bay Windows*, *Peaceworks* and other newspapers that pile up and yellow before I get to them, and read them. It's a ritual. Within that week I read the following new items:

1) A conservative movement is afoot at Bowdoin College in the form of two new clubs, a newspaper, and considerable strength in student government." As you can well imagine, they and Bowdoin's Gay Straight Alliance do not

enjoy a close working relationship. According to the *Maine Times* article on the movement (November 4, 1983), the November issue of Bowdoin's new conservative newspaper will include an article opposing the college's divestment of its stock in corporations having interests in South Africa. I am reminded of South Africa and of how the white South African government is supported by U.S. assistance.

2) (White) South Africans approved a new Constitution allowing nonwhites to "participate" in the country's political system. Three (separate, of course) parliaments were established — whites, "Colored" or "mulattoes," and Indians. Blacks, of course, are still totally excluded. And, the President (who will be white, of course) will resolve any disputes between the three chambers. (Ah — Sweet liberal reform!) I am reminded again of the nature of the U.S.-backed South African system.

3) Anti-gay policies have been issued by the South African Defense Force, causing concern among the gay and lesbian population (white, of course). (I'm sure people of color in Africa would welcome a few less bodies in the South African Defense Force.) I would like to respectfully ask my gay and lesbian counterparts in South Africa, and any in the U.S. who are concerned about such discrimination, who, if not the SADF, slaughters people of color in South Africa and defends the apartheid system for the State. Gay men and lesbians in the military...let us reflect on our own oppression and come to understand how we oppress others.

Which brings me to the point of all these ramblings. I want to see gay men and lesbians leaving the Armed Forces en masse. I do want to see us winning discrimination suits against the military establishment, and then stating proudly, "Thank you, Your Honor, and I have also decided not to return." I can't support our efforts to

stay in because I can't support us being there in the first place. I don't want my money, my actions, my energy to go towards keeping us in. I can say publicly, when discrimination occurs, that we should not be evicted because of our sexual preference. I must also say publicly that I hope we would be evicted because of our refusal to participate in any longer, our refusal to support any longer, the military machine. And, when requested to make a financial donation to help defray legal expenses in suits against the Armed Forces, I will honor that request, but by contributing the amount to a peace group or a group working to stop U.S. intervention in Latin America.

I want "gay" to mean a vision for a different world. I want "gay" to mean community, new values of friendship, bonding, connectedness with others. I want "gay" to mean an understanding of how our struggles for liberation are both similar to and different from the struggles of gay people and other oppressed people throughout the world. We can use our own experience to understand the experiences of others, and we have a responsibility to make those connections. And, we have some difficult choices to make — especially when the military means education and jobs for so many in a society with such massive unemployment. And, we have numerous challenges facing us — one being working to change a system, in whatever way we can, which offers such limited educational and employment opportunities to people. And, from our own experiences in having choices taken from us, due to our sexual preference, let us look at the choices we may force on others. The words of one of our recent Guatemalan visitors came to my mind. Referring to her speaking tour of the United States, work which places her in serious jeopardy should she ever return to her country, she stated: "I must do this work. My people are dying."

Musings

By Kate and Lois

We want to devote this month's column to AIDS. We want to do so to explain how, as lesbians, AIDS became our issue. It was not an automatic journey.

Last winter, as most of you know, the Maine Legislature considered a bill (for the fourth time) to make discrimination against gays and lesbians illegal in employment, housing, public accommodations, and credit. And, of course, it had its public hearing. By the time we arrived in Augusta, the hearing room was packed, so we took chairs to the front and started a new row — directly in front of Betty Stevens (aka Mrs. Deane

"Stocky" Stevens) and a man who was later identified as her fundamentalist Baptist minister. (If you haven't had the "pleasure" of Mrs. Stevens, just wait for the state's newest "hateful Christian" pronouncement and she'll be involved.)

Sen. Gerry Conley, never more eloquent, led off the testimony. And as he finished, he brought the Judiciary Committee regrets from bill co-sponsor Harlan Baker of Portland, who was ill and unable to attend the hearing. A voice directly behind us said "probably has AIDS;" another voice replied "I hope so." That moment reaffirmed for both of us the belief that not all Christians are "Christian." In addition, to a bigoted hateful world none of us is safe from condemnation, no matter our sex — indeed, no matter our sexual preference.

Then came Symposium X. We had not expected to be so moved by John Preston's speech — his personal account of his friend with AIDS. We both began to understand, deep inside, the incredible isolation and alienation being suffered by AIDS victims even within our own community. How could we, society's pariahs, do this to our own? We cannot and look ourselves in the mirror...AIDS had become our issue too.

The other night we watched the CBS News account of babies with AIDS and we cried. And we got angry...because we knew that that story probably did more for AIDS funding than hundreds of stricken gay men. And yet we were grateful for the help. Such a tangle of emotions.

And maybe most of all we worry — not yet about our own lives, although we know we should. We worry about the gay men we care about and in some cases love and who live daily with a fear that is nearly incomprehensible in its enormity. And we rage — at a nation that can argue about a few million dollars for AIDS research and yet can spend \$400 million for a B-1 bomber or \$2.5 million for each M-1 tank. When will the insanity end?

Dear Gaybee

Dear Gaybee,

I am one of those people who never dreamed they'd be writing to you. The problem is my parents. Mom and Dad (not their real names) have thrown me for a real loop by "coming out." It seems that they are heterosexual.

Gaybee, you'd never have guessed.

Dad was the perfect queen. Earrings in every hole, out every night with "the girls," etc. The man has more alligators than the Everglades and wears more purple than the Pope. His wrists make Gumby look stiff.

As for Mom, move over Mr. T. I mean the woman is *butch*. Just last week she did two days in the slammer for impersonating a roadblock. Need I say more?

All these years I've been so blind to their carrying on. The thought of them "together" makes me sick. Can it possibly be just a phase? Where have I failed?

Signed — DISGAYED IN W. BUXTON

Dear Dis: Slow down and go easy. Many straight people live productive, fulfilling lives. In fact, in many professional circles it is no longer considered an illness. I have consulted with my experts in this area who advise me that it won't "just go away." They urge acceptance. So wake up and smell the poppers, kiddo. It's 1983. Write back in twelve years and let me know how you're doing. I care.

Dear Gaybee,

Winter's coming and the park is too cold. Where else can I go to meet people? Also, do you know where I can get a left front fender for a '57 T-Bird?

Signed — GETTING COLD

Dear Cold: Sorry it's taken me so long to respond. By now you've no doubt frozen. Let's face it, honey, if all's you're getting is cold in the park, it's time to check out some options. Portland offers a lot in terms of organizations, coffee houses, bars, etc. The Gay People's Alliance (G.P.A.) offers a referral service to these and more. You can reach them at (207) 780-4085.

As for the fender, this is not a clearing-hosue. However, you might give Butch (see above letter) a call. Sounds like she might be privy to such info.


Dear Gaybee,

I want to come out soon to my family and need some pointers on how to go about it. Any help from your readers would be greatly appreciated.

Signed — WANTS OUT.

Dear Wants: Here's your letter. I hope that it will bring some response from our readers. How about it folks, any suggestions?

What's your problem? You'll feel better after getting it off? Write Dear Gaybee care of *Our Paper*, P.O. Box 10744, Portland, ME 04104. All letters are subject to editing for content and length.



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FINDING OUR POWER

continued from page 1

Castro Street. Casa Loma, which is a gay hotel—not in the Castro, but is a gay-owned business—just started picketing this week asking for union representation. Employees from other restaurants come by our picket line frequently—not so much anymore, but in the beginning—saying, “We’re really interested. We don’t want to be seen with you, because we’ll get fired, but we do want to know what’s going on . . .”

We didn’t expect it to become such a big issue in the gay community. We’re all just real surprised that it became this big. I think if it hadn’t, a lot of us might be less determined to see it through because you know it’s hard to live on \$50 a week. [Laughter.] But it’s real important that we win, so that it doesn’t discourage other workers from doing it.

We hope Luisa doesn’t close; she might. But that wouldn’t be as bad as if we gave up. Hopefully we will win, business will come back, and other people can see it. If that happens, I think a lot of restaurants will start to organize. A lot of owners in the Castro apparently have started offering more benefits to keep the union out. That kind of thing has gone beyond the Castro, too, which is important. It’s getting attention in other cities. Apparently this is the first time there have been successful attempts in a gay neighborhood and specifically gay areas to get labor rights. So it’s carrying beyond.

John: It’s certainly inspiring to witness this consolidation of power that’s taking place. What can you relate about the Lesbian/Gay Labor Alliance? Have you had any contact with them?

Michael: Yes, they’ve been really supportive from the very beginning. I think the Alliance started last December; it might not even be that old. It’s mostly gay and lesbian union members who have, I think, a real healthy and objective attitude about unions: they know that unions are good and necessary for workers’ rights. They also know that unions have historically been homophobic and that, until the past few years, there has been no such thing as gay rights within unions. So part of the function of that organization is to encourage people to organize and to talk to unions. There’s a group of people working through the Alliance and through the AIDS/KS Foundation who are going to unions to talk about AIDS, encouraging people not to be afraid of it. The Alliance is currently supporting a man who’s suing his union for not giving him funeral leave when his lover died. So they’re doing a lot of good work.

John: Is there any other organized support around the gay labor issue?

Michael: Well, one of the gay Democratic clubs, Alice B. Toklas, is forming a labor caucus within the club to, again, encourage employees to check into what’s going on. I think that Harvey Milk Democratic Club already has something. Anyway, the other clubs are doing similar things, maybe not as formally as Toklas, but they are definitely watching and mobilizing.

It seems that most people are feeling that the time has come when gay people have the same labor rights as other people.

We’re at the point, at least in San Francisco (probably only in San Francisco), where people are no longer willing to be exploited for the “privilege” of working in a gay restaurant. According to some union figures, wages are lower in gay areas than in other areas in the city. A lot of that is just banking on the fact that a lot of people are coming from Maine, or wherever, and are just so relieved to be in San Francisco—to be where they’re free about their homosexuality—that they’ll put up with exploitation. It’s just not true anymore here. It’s fairly easy to work and be out almost anywhere in San Francisco now, so that “privilege” is just not important anymore. I think it’s the beginning of a lot of union activity.

There’s another group that’s starting of people who have supported us on the picket line and who were supporting the Deli. They will, hopefully through the Lesbian/Gay Labor Alliance, work with

striking or negotiating employees to do some outreach into the community.

We’ve been thinking about that since we’ve started. It’s such a scary thing to organize because you know you’re going to lose your job, especially if you don’t have protection and are found out. It’s still hard for us to figure out how to get in touch with other people. I certainly can’t walk into another restaurant and talk to an employee or be seen having coffee with an employee, because if the owner or someone in the neighborhood recognized me and told the owner, that person could very likely lose his or her job. There is a fear in the business community of organizing. So I think what’s going to happen is to do leafleting, to have meetings that people can feel free to go to, to encourage people to do things. Rather than just saying, “Well, we’re out there and if people are interested, they’ll come and talk to us,” we’ll actually be saying, “Please come and talk to us, if you want,” and giving people numbers of places to go. How much energy that will take and how fast it will happen, I don’t know, but I think it will happen.

John: That’s very encouraging. And it’s really interesting to me to see the confrontation between owners and workers when it’s all in a gay setting. Five or ten years ago, a gay-owned business was an anomaly . . . really unusual. And now, to witness dissatisfied gay workers organizing is like a mirror image of the culture at large. Unfortunately, it gives us the message that a lot of gay people are not really that different in essence from their straight counterparts . . . that they’re willing to exploit other members of their same minority.

Michael: Yeah, one of the Labor Alliance phrases is “A boss is a boss is a boss.” That’s been a really exciting thing for me being in San Francisco: that “gay” isn’t the common denominator. It’s something that you have in common with gay sisters and brothers, but it’s not a common denominator. It’s real important to see that a lot of the gay community wants these gay rights so that they’re free to exploit those gay counterparts. It’s real neat to be in San Francisco where you can get involved in other issues, and the fact that you’re gay or straight isn’t an issue at all. You don’t have to put so much energy into gay rights. It’s important to make sure that those things are maintained, and that progress is made, but you can be involved in other things that are important to you. And you can look at the community and work on problems within that community.

UPDATE: Since this interview was given, the management of Luisa’s Restaurant and the unionized employees have signed a one-year contract providing: 1) the establishment of Local 2 as bargaining agent for the employees; 2) grievance procedures; 3) provisions requiring just cause for discipline or dismissal; and 4) seniority control over schedules, lay-offs, shifts, and promotions. In addition, workers won an average increase of 11% in wages with guaranteed overtime pay. A health plan will be placed in effect after business returns to normal. Strikers are due to receive \$7500 total in back pay settlement. This month (November) all the economic issues are due to be renegotiated after allowing one month for the re-establishment of business. Michael is quoted in *Coming Up*, a San Francisco gay paper, as saying, “The community support reduced business to a trickle. That’s what brought Luisa around. I hope we can finish off the bargaining in good faith in November.”

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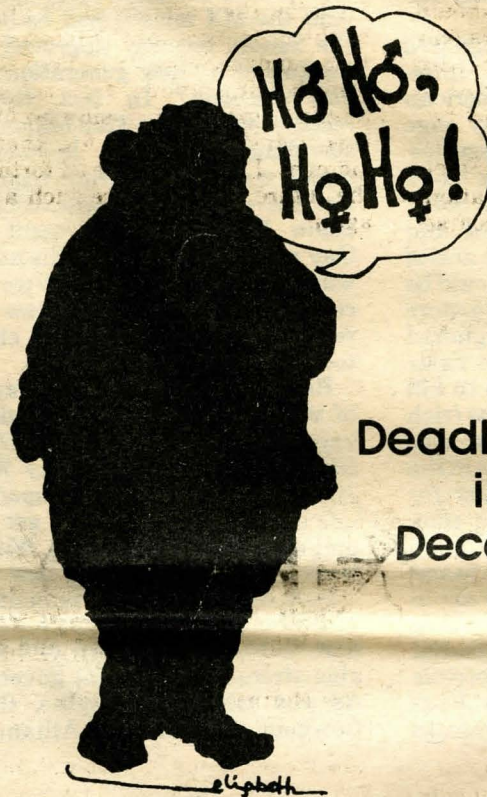
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THANK YOU,
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ORGANIZATIONS

GAY PEOPLE'S ALLIANCE

GPA Hosts GHAC

By Jim Merrill

On November 4, the Gay Health Action Committee based in Portland came to the Friday night general meeting of the Gay People's Alliance. A room in the Luther Bonney Auditorium was rented and a film was presented on AIDS. The information was basically outdated to a majority of the people present at the GPA meeting.

The meeting adjourned back to the Student Union Building where a discussion which had begun at Luther Bonney Auditorium was continued. What occurred was a discussion of what AIDS risk reduction meant to some people. Several persons shared their fears. One person in particular shared his fear of mortality, which most people had in common. If anyone should contract AIDS, he will die. This is a fear shared by all gay males. We all practice risk reduction, but it is the degree to which we practice it that is our choosing. Should we totally abstain from sex? This is risk reduction to some. Some people prefer mutual masturbation. Others use a condom during intercourse.

Some people refrain from swallowing semen. These are all ways of reducing the risk of catching AIDS. The goal in risk reduction is to eliminate the exchange of bodily fluids.

One person shared his views with the group which I found very depressing and after hearing his fears of mortality, I felt a great deal of compassion for this person. He, for a period of time, practiced risk reduction but found that a great deal of his enjoyment was being robbed from him. In light of this he now practices no risk reduction at all and constantly is faced with the question of "Do I or do I not have AIDS?" AIDS has a long incubation period, so it is possible to have AIDS and not know it.

It was the sharing of our fears which made for the intimacy of the group and at the conclusion of the meeting we all held hands as we sat in a circle. While we were holding hands, I closed my eyes and felt a great calm inside me. My mind was totally at ease for that short moment. I hope I will be as fortunate in the future to experience such a feeling again.

GPA Update

By Jim Merrill

GPA's fundraising is taking hold. Raffle tickets were sold at a rate of .50 each or three for a \$1.00. First prize was a pair of tickets to each of five plays produced by the Portland Stage Company at the new Portland Performing Arts Center (\$125 value). Second prize was dinner for two at the Swan Dive Restaurant. Third prize was dinner for two at the Vinyard Restaurant (\$40 value). The drawing was held November 18.

"I love being out in Maine" bumper stickers are still available at the GPA office for \$2.00 apiece. Also planned for fundraising was a flea market at the Portland Exposition Building on November 20.

October 14 at Cycles, Tom Corbett sponsored a fundraiser to benefit Terry Wallace, a former ambulance driver who was fired on the basis of being gay. GPA members were present to help support the cause and Phil wrote a check in the amount of \$25 (from GPA). It might also be noted that an anonymous couple from the group were auctioned off as "slaves" to benefit the cause.

In addition to serious functions which the GPA partakes in, we have been quite fortunate to have had some very enjoyable social events. These include an

outing to Wolf Neck State Park, a pot luck supper and a Post Halloween Party.

The Gay People's Alliance News, a publication put together by members of the GPA, was mailed on November 3. This reached approximately 300 persons on the mailing list. Contributions to the newsletter or help with the newsletter may be done by calling Phil at 780-4085. The newsletter will be coming out every two months.

Murrough O'Brien, our attorney, spoke on November 18 on various aspects of Homosexuality and the Law. Diane Matthews will speak at the meeting on December 9 about her Maine Civil Liberties case against the U.S. Army.

Virginia Apuzzo, Executive Director of the National Gay Task Force will be speaking at USM February 2, 1984. The GPA, Board of Student Organizations and the Bureau of Cultural Affairs at USM are funding the appearance of Ms. Apuzzo.

A reception after Ms. Apuzzo's speech will be held at the Sonesta Hotel which will be funded by several gay owned businesses. These are Cycles, Spring Street Gym, The Underground, Backstreet, Bill's Coffee House and Woodford's Cafe. Thanks to all of those listed above for their financial support.



Well, they're putting it to us again. Homophobia triumphs in the end, much to my dismay, frustration, and anger. Let me tell you what happened. I stopped into the office of the Caribou Chamber of Commerce to check on their plans for the February, 1984 Winter Carnival. NLN entered the snow sculpture two years ago (we skipped last year for lack of enough snow and enough interest), and last year we put a small advertisement in the Winter Carnival Booklet. Well, Cindy Hebert, Assistant Director of the Caribou Chamber, said to me, "I have something to tell you that you won't like." The scoop was this: The Chamber will not accept Lambda's ad in this year's booklet. Why? Because of threats from other advertisers that if Northern Lambda's ad appears, they will not advertise. And, according to Cindy, they barely break even on the booklet and even lost some money last year, so they can't afford to lose advertising revenue or else they would not have a booklet. (The booklet contains the week's activities schedule and short descriptions of the various winter events.)

"You would not believe," she told me, "well, you would probably believe, but I did not believe the number of phone calls and the amount of negative reaction we received because of the NLN advertisement. Bill (the Chamber Director) told these people that we had no legal grounds to refuse the ad." But, it seems that they've made a decision to do just that. Bow to homophobic pressure and refuse our money. In spite of the fact that "I'm a feminist," said Cindy, it seems that money speaks louder than principles. "I understand your concerns about the financial aspect," I said, "but if you do as they request, you are just as wrong as they are." No comment on her part. Curious, though, that the other advertisers on the same page as the NLN ad

had no reactions; the complaints were voiced by businesspeople whose display ads appeared in other parts of the booklet. (Our ad read: "Northern Lambda Nord—lesbians and gaymen—Northern Maine and Northwestern New Brunswick—support—discussion groups—parties—newsletter—dances—library—support—NLN—Box 990—Caribou—04736—207/498-6556.")

So, the NLN Executive is meeting December 4 to discuss our course of action. Thus far, the consensus appears that NLN will submit another advertisement with a check and see what the Chamber's reaction is. We'd like some advice from others. Do we sue them? Do we have grounds? Do we file a formal complaint with the Human Rights Commission? Does this violate First Amendment rights in some way? Should we approach the Maine Civil Liberties Union? Shall we do all or none of the above? Personally, I refuse to roll over and play dead. The advertisement did not contain anything obscene or offensive, unless you're bothered by seeing the words, "lesbian and gay." It makes me so mad as I write this that I want to go over to the Chamber and scream in their faces.

Enough of the bad news. Good things are also happening here in the County. NLN has found itself with a "speakers' bureau" of sorts. Members of Lambda have been invited by Dr. Roger Richards of the University of Maine at Presque Isle to discuss homosexuality and gay and lesbian people with his "Human Sexuality" class. Lambda wrote to him earlier and he accepted our offer to "use us as a resource."

Not everything is anger and homophobia up north. Life is wonderful. We've had snow on the ground since November 16—all that rain down-country was white up here. Looks like it will be a good winter. Perhaps there will be plenty of

snow for another Winter Carnival sculpture! They can't keep us Lambs from playing in the snow!

Here are our planned activities for December: every Wednesday evening is a Lambda Office party, answering the Phoneline, sorting and filing the mail, re-organizing the library, and just dish-ing. Two parties are planned for this month: a Christmas party with a "Yankee Swap" and a Gayla New Year's Eve party, both being held in locations in central Aroostook. It's a fun month, so not much business is conducted. There is an Executive Committee meeting, as I mentioned, on December 4. At our November 27 meeting in Woodstock (New Brunswick), we'll be discussing election of officers; there may be a business meeting as well as a discussion group in December. If anyone is planning to be in our area, please feel free to call the Gay Phoneline (896-5888). Someone answers the Phoneline Wednesday evenings, 7-9 pm; you may leave a message at other times. And, we'd like to hear people's opinions about the Chamber of Commerce episode; you may call or write us at POB 990 in Caribou, 04736. *Merci beaucoup.* Hoping everyone has a happy holiday season and Best Wishes for a healthy, prosperous, and homophobic-free 1984. In lesbian-gay unity, love from the Lambs of the North. Baa-a-a!



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OUR PEOPLE

Lesbian Journalist Fights Back:

Chris Madsen

v.

The Christian Science Monitor

By Fred Berger

Christine Madsen had a promising career as an editor of *The Christian Science Monitor* in Boston. When her employers discovered that Chris is a lesbian, Chris was abruptly fired. She is now suing *The Monitor*. On a recent visit to Portland, Chris spoke to *Our Paper*.

FB: Chris, could you describe exactly how you were fired?

CM: It started in the most ordinary way you could imagine. I was sitting at my desk working. I was pulled aside by a friend, a dear friend who I had worked closely with for several years, who told me that there were stories going around the newsroom about me, stories having to do with my lesbianism, stories saying that I had tried to entice someone into a lesbian relationship, and she wanted to know if they were true.

I thought we were talking as friends. I told her they weren't true. Then she asked me if I was a lesbian. I paused and took a deep breath, and assuming I was talking to a friend, I said yes. It turns out she had been sent by the editor of the paper who had in turn been sent by the manager of the Christian Science Publishing Society to check out the rumors. This happened in mid-December (1982).

For the next two weeks I was called in to talk to various people — the manager, personnel people — and made to answer again and again to these false rumors. I asked repeatedly to face my accuser. I was denied that. I wasn't even told who he was. Finally, after two weeks of this kind of interrogation and meetings behind my back, and with me present, I was fired.

"I think the church was really flabbergasted to run up against someone who was proud of who she was and was willing to put it on the line."

FB: So you knew the whole time you were working there that if it were known that you were a lesbian that you would be fired immediately.

CM: Not really. I knew that there had been articles written in the various publications, but I really believed that as long as I was doing the job that *The Monitor* obviously appreciated, that my work and my own self would speak much more loudly than any misconceptions and antiquated notions they might have about lesbianism.

FB: Does that seem naive to you now in looking back?

CM: Perhaps a little bit, but there's good naivete and bad naivete and I happen to think that this was good naivete. I believe that people will accept you for what you are and love you for what you are and I still believe that.

FB: After you were fired, what made you decide to sue?

CM: There's a couple of reasons. One certainly came out of a sense of my own feelings of being really wronged...the whole injustice, the whole matter personally...but also some real strong feelings that it was just wrong no matter

who it happened to. And I was in a position where I could really do something about it. I had a real clearcut case of being fired for my lesbianism. The facts about my firing were undisputed. Not only that, I had a strong network of friends in the Boston area who I could turn to for support.

I had the kind of situation where the possible consequences to me personally at that point wouldn't be that great. I had lost my job. I had lost my church, I was out to my parents. I didn't have a lot left, I suppose, to lose. And I decided that the benefits of going ahead with a lawsuit would far outweigh the personal hardships that might occur because of it. I just had a real good opportunity.

FB: Were your employers surprised when you sued them?

CM: Yeah, I think they were shocked. I know that they had called other gays and lesbians in before for this kind of stuff and, without exception, those people had just slunk away in shame or embarrassment. I think they were surprised that here they had someone standing up to them. I could do it. I had a strong positive sense of myself as a lesbian and also I didn't have my whole life invested in the Christian Science Church as a lot of other people do. There are many people who work there whose only friends are Christian Scientists. All of their social life revolves around the Christian Science Church. And I think the church was really flabbergasted to run up against someone who was proud of who she was and was willing to put it on the line.

FB: Have you gotten any support from your coworkers there?

CM: I think that many of my coworkers to this day support me and believe that it was wrong that I was fired, but they are, without exception, now afraid to show that support. Their own jobs are at risk. They certainly supported me up until the very minute I was fired. My boss, for example, went to bat for me the very morning I was fired and tried to save my job by arranging a leave of absence which I was denied. But I haven't heard from any of them for months. That's another part of the loss. I lost seven years of friendships.

FB: Why would they be at risk to support you if their own sexual identity wasn't in question?

CM: The Christian Science community — not just *The Monitor* but the whole Christian Science Church — is a relatively small group. There are somewhere between 1800 and 2000 people working at the Christian Science Center in Boston. It's kind of like being at a small college. Everybody knows everybody else. You also know Christian Scientists in other parts of the country, if not the world. Because of this, it does see itself as a small group and does a lot to

protect everybody and you just don't speak out against the Church. You just don't take a position that puts you in opposition to your church leaders. It's just not done.

There's another part of that. After I was fired I went to one of the members of the Board of Directors, the governing body of the church, and I asked what would have happened if I had denied I was a lesbian. And she told me there would have been an investigation. My church would have looked into my private life. I'm sure that this is something which must have occurred to other people in the newsroom. If they speak out in support of me then would their lives be investigated? Would someone then go looking for the skeleton in their closet? In some ways I couldn't blame them for not speaking out, but I sure would like it if they did.

"My attorney, Katherine Triantafillou, was the first 'out' lesbian to be admitted to the Bar in Massachusetts and was sworn in wearing corduroy jeans and combat boots."

FB: And things that might be investigated are not necessarily their sexual identity, but other areas of their lives also.

CM: That's right. The Christian Science leaders have an unusual list of things they consider wrong or immoral. You can be fired from *The Monitor* or the Christian Science Church for lying, for stealing, for swearing, for drinking, for sleeping with someone you're not married to. Everyone's got at least one skeleton or at least something the Christian Science Church would consider a skeleton.

FB: You said earlier that some of these prohibitions were not part of the original establishment of the church that Mary Baker Eddy founded.

CM: The religion and the church that Mary Baker Eddy founded was a very liberal church. In fact, she was considered a heretic by many people in her day because her ideas were so radical. Among other things she was a staunch feminist, she was a pacifist, and she corresponded with Susan B. Anthony. The church that she founded is a very individual liberal religion and, over the years, the five people who run it have turned it into a conservative organization.

Through the various church periodicals, the church leaders have chosen to interpret her writings and the Bible in ways that suit their own viewpoints. One thing they've done this with is homosexuality. This is a fairly new phenomenon in the Christian Science Church — less than twenty years old. Before that it was blacks. The church was openly racist until the mid-sixties. There is a listing of Christian Science practitioners in every issue of the *Christian Science Journal* and, until the mid-sixties, black practitioners were listed as "colored" so that white people wouldn't have to call them. Another



by Carolyn Hine

example of the way the church can flip-flop on issues or interpret things to suit its own fancy is that during World War II, the church leaders insisted that every loyal Christian Scientist should bear arms, but by the time of the Vietnam War the church was aiding conscientious objectors.

FB: Is *The Monitor* a voice of the church or is it separate from the church? And is this similar to the case of Bob Jones University where they argued that they could exclude blacks because it was part of the church doctrine?

CM: The Christian Science board of directors would like to believe that *The Monitor* is part of the church. In fact, there are two separate legal corporations. There is the Christian Science Publishing Society which publishes *The Monitor* and there is the Christian Science Church. Over the years, the board of directors has horned in, so to speak, on the territory of the Publishing Society where it has gained a voice in how *The Monitor* is run. While that may be so, it is not legally correct nor is it particularly beneficial to *The Monitor*.

The attorneys for *The Monitor* are trying to make the case that *The Monitor* is in fact a church newspaper. I think it would certainly surprise the ninety-nine senators in Washington who read *The Monitor* to find that they were reading a religious rag. And, in fact, *The Monitor* in its own advertisements bills itself as an international daily newspaper and says it is not a church organ. They're trying to have it both ways. They're trying to say that they are part of the church and therefore they're allowed to discriminate, while at the same time they try to sell themselves to the popular public as distinct from the church and a reputable newspaper.

FB: What's happened so far in the case?

CM: My attorney, Katherine Triantafillou, and I filed suit last December 1, in Suffolk Superior Court. Shortly after that *The Monitor* filed a motion for dismissal of the charges. The judge denied their motion which meant that the judge agreed with us that we had a case and that it should go forward toward trial. *The Monitor* is currently trying to appeal that decision. We anticipate that the appeal will be heard sometime next spring.

FB: What is the long range timetable?

CM: Realistically speaking I think it will be three or four more years. *The Monitor* seems intent on papering the city of Boston with briefs and appeals and counterappeals.

FB: How much do you think this will cost?

CM: We figure it will be around \$30,000 to see the case through trial. That doesn't include attorney's fees. That's for things such as filing fees, depositions, transcriptions, photocopying costs, consulting fees for other attorneys, witnesses...

FB: Where is the money coming from?

CM: We've been asking gay men and lesbians to help us with the suit since one of our primary reasons for filing suit was to benefit gay rights. People have been responsive but we have a long way to go. We've done a variety of small fundraisers with fifteen or twenty people at them and we're planning several larger events later on this winter. Kay Gardner will be doing a concert and Jean Kilbourne, who has put together some excellent slide shows on the image of women in advertising and one on how alcohol is sold, will also be doing a benefit.

FB: Who is your attorney and why did you choose her?

CM: My attorney is Katherine

Triantafillou. I talked to several other lawyers before I settled on Katherine. I realized that I needed someone who was personally invested in gay rights and Katherine is a lesbian. She was the first "out" lesbian to be admitted to the bar in Massachusetts and, in fact, was sworn in wearing corduroy jeans and combat boots. Quite a statement in the mid-'70s. Much of her practice does deal with gay rights. She does a lot of work, for example, helping gay couples draw up legal documents. She has dealt with cases dealing with the military, with other cases dealing with employment discrimination, and with lesbians who want to have children. She also works with women and mothers in prison.

FB: Did the publicity make it difficult for you to get a new job?

CM: There's nothing like walking into a job interview and having the person look at your resume, look up at you and know that you've just come out. Yes, it made it very hard. I applied for many jobs which I knew I was well qualified for which I never heard another word about and I don't think it was just because of the tight job market. I've gone to interviews where the interviewer just knew and did everything that he or she could to discourage me without saying it in so many words. On the other hand, one of the jobs I have right now — I'm working as a typesetter for two different type shops in the Boston area — knew when I walked in the door that I was a lesbian and it didn't matter a fig to them.

FB: What has been the response of the gay and lesbian community in Boston and nationally?

CM: The response has been very supportive. I think it's an issue which touches every gay man and lesbian, since we all are at risk of losing our jobs for these absurd reasons. One of the strongest responses was from other gay and lesbian Christian Scientists from around the country. It's the support from other gays and lesbians that keeps me going through all this. It means a lot to me to have someone come up to me at a concert or at the bar and say, "Oh listen, I've heard about your case and I really support you."

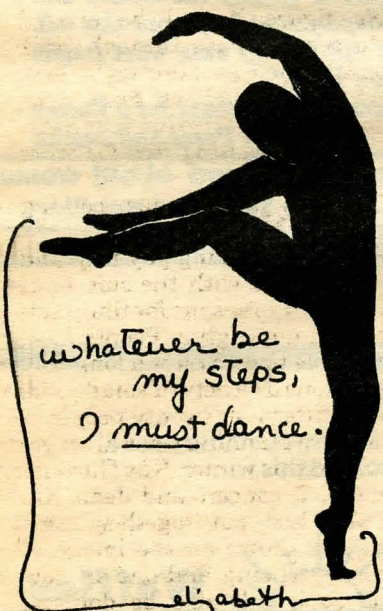
FB: So at this point would you say that it's been worth putting yourself on the line this way?

CM: Yes, it has been worth it. I'm absolutely convinced that we're going to win this suit and it's worth all the hours of rehashing the events with my attorney, and hours of putting together information to get out to people. It's a very important issue which the society-at-large has to come to terms with.

*

Contributions to Chris Madsen's case can be sent to: Madsen Legal Fund, Box 314, New Town Branch, Boston, MA 02258.

*



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Gay rights becomes a question of survival

JOHN PRESTON

reprinted from Bay Windows

Milo, Maine seems to be a strange place for a gay rights battle. But people, circumstances and coincidence have brought it about.

Terry Wallace, a 38-year-old gay man, has been fired from the Three Rivers Ambulance Company. He worked as an Emergency Medical Technician (EMT). He was charged with drinking on the job, "flaunting his penis" at women, and offering himself sexually to his male fellow workers with "dirty words."

Losing a job because of homosexuality — that is the real issue — is probably much more common an experience than many of us realize. It happens usually because of whispered accusations or hidden innuendo. The pink slip is handed over and a reason isn't given.

In Milo no one thought it was necessary to deal with subtlety. This tiny community forty-eight miles north of Bangor, over 150 miles north of Portland, evidently didn't question the rightness of the decision to take Terry Wallace's job away from him. Sworn statements from co-workers denying the allegations of drinking and sexual harassment were ignored.

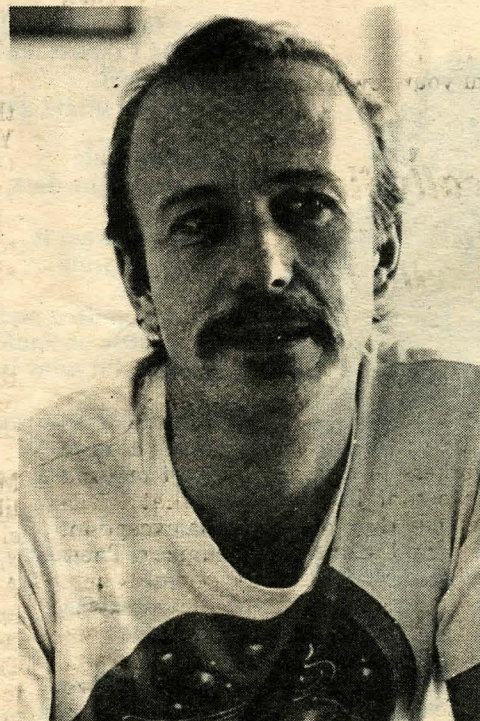
They could be, since everyone in town knew that Wallace was gay. He had come out openly over ten years ago after his divorce from a hometown girl. Explanations were demanded; he gave them.

Often gay people don't fight for their jobs when they do lose them. I know one man here in Portland who was fired from a local restaurant for being too "flagrantly" gay. It wasn't worth it to him to challenge the place. A waiter's job was a convenience of the moment, there were plenty of others like it he could get. The people involved weren't important to him, not important enough to acknowledge them as worthy opponents.

But for Terry Wallace the EMT job was a question of survival. The grinding, horrible poverty of rural Maine is something seldom seen by tourists.

Those of you who spend your time in Ogunquit, Kennebunkport or Portland probably wonder how it's possible that this state is always listed in the records as one of the poorest in the country. A few hours driving over the backroads lined with shacks and old mobile homes would tell you.

John Preston



There is a brutality to the poverty of Maine. The weather helps bring it on — that and the lack of employment. Many things that might seem romantic to you are necessities here. Do you like the idea of Terry Wallace building himself a log cabin in the woods? He didn't do it for the sake of romance. It was the only way he could have a house to live in; it was even cheaper, much cheaper, than renting an apartment.

Think it's noble to heat that house with wood? You probably wouldn't if you had to do it year-round because there was no other way to provide yourself with heat. Going after a cord of

wood in the brisk fall air sounds good and manly; it loses its appeal when you have to do it in subzero temperatures.

There's almost no industry in the area around Milo. Certainly no industry that's hiring. And Terry Wallace needed that job.

He admits that he might have just gotten disgusted and gone back to New York — where he had moved to about ten years ago to pursue an acting career. But his father had a heart attack two and a half years ago. His mother was alone. His parents — living off a retirement pension — needed him.

The pull of family among some of us is intense. It was powerful enough to have Terry move back to Milo in an instant, without hesitation. Ask him if he should have done that — left the security of the gay ghetto and the excitement of limousines and cast parties — and he'll look at you blankly. There was no choice.

The EMT job was the only one he could get to pay his own way. It's a piecework job. You get paid for the ambulance runs you make, so much for each one. In the world of Milo, Maine it was lucrative.

While many of our legal battles are carefully chosen fights that are designed as much for publicity and political impact as they are for the protection of a single individual, there are some like this where the participant is acting from the most fundamental position of self-protection.

Terry Wallace is surviving on odd jobs — often he's paid for in barter rather than cash, that's part of the poverty of rural New England — and it's just not enough. That job with the Three Rivers Ambulance Company was his salvation. He wants it back and he *needs* it back. He's going to court.

The National Gay Task Force referred him to a lawyer in Machias, Ronald Coles, who's agreed to take the case — if Wallace can come up with the \$750 in court costs and other minimal expenses that are required.

Wallace is hitch-hiking across the state trying to raise the money. He's doing it a little desperately right now. The phone company's on his back and he's afraid the plug will be pulled and

continued on page 11

Such As She

There is a child
So lost and lonely
Crying in the night
Wanting love and tenderness
Arms to be enfolded by

The night is long
The tears flow
The rainbow not yet seen
See the teardrops as they fall
A heart full of hopes
Collect upon the pillow

See the woman
All alone
Grown up and yet a child
Her pillow collecting

A heart full of love
With no one to share

She longs so for
The lover's touch
The thought a searing pain
Man cannot fill the longing
Of touches soft and tender
No, only one such as she

She cries her tears
Of misplaced love
Of faces hard and cold
She longs for the touch
A woman can give
The sharing of minds alike

See the child
So lost and lonely
Crying in the night
Wanting love and tenderness
A woman's touch can give

The body has its own means
Of taking things in stride
But the inner self still cries
For love so long in coming
The love of such as she

She looks for others like herself
A woman's love to share

Carol Schneider



Make way —
I'm coming out —

Closet walls
Confining
Cluttered with debris
Fear.
Anger.
Loneliness.

Loneliness.
It's stuffy in here
Stale air.

Dark and dusty
Cobwebs
Secrets no one knows
Hidden somewhere under...

Time for a spring cleaning
Should I take it out?
Dust it off?
Share my pretty gem?

See it sparkle
Glisten in the dark

I want to wear it
With pride
I put it on
Not quite a perfect fit
A little uncomfortable
In time...I'll grow into it.

What will others say?
I have it on now
Won't take it off.
I am who I am
No more denying
Self,
Self worth,
Price.

My closet door
Open at last —
Cleaned out —
Polished up —

Make way —
I'm coming out —
Breathe deep
Feels so good
Uh, it's starting to fit

Give me time
A perfect fit

Make way world —
I'm coming out
To stay.

Arts & Entertainment

Lover

You had much to give
and I took
You had much to teach
and I learned
I grew strong on you
I took too much.
You left.

— Anonymous

lover
you called me
I now answer you
we speak while some dare not
I refrain from the discreet
I speak loudly of such love
I love my brother
he kindles my flame
see how it flickers
deep within
like snakes our tongues dance
but we must walk softly through the streets
hells own this town
coming out
merely a first step
towards a long road to freedom
if but only to exist
so we must be
a loud voice cries out
but only echoes I am
we become bolder as we unite
supporting each other
as we fight similar battles
sisters loving sisters
brothers loving brothers
after this little quirk of advocacy
I will slip into my brother's womb
delight in his ecstasy
laugh away my hurt
the pain meanders inside
that we must both endure
we nurture each other's lives
delight in our common values
reflect on each other's differences

— Jim Merrill



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Roland's Tavern Is Remembered

By Doug Cruger

Remember? You'd walk hurriedly down Forest Avenue, past the furniture store, and the paint store, and the telephone company. You'd pause in the shadows at the corner of Cumberland Avenue, waiting for the light to change, hoping against hope that no one in the cars on the street would recognize you. Then, as the light changed, you'd make a dash for the opposite side of the street, up the five narrow steps of the building, and through the heavy wooden door. And there you'd be, on Saturday night — at Roland!

at Roland's!

Roland's Tavern stood on the corner of Forest and Cumberland in downtown Portland for nearly 14 years. Many of us "came out" there, showed our first fake I.D. there, and met our lovers there. It was an institution in the gay world — the first really gay bar in Maine. And, until it was destroyed by fire in 1979, it was the center of the social life of an awful lot of men and women.

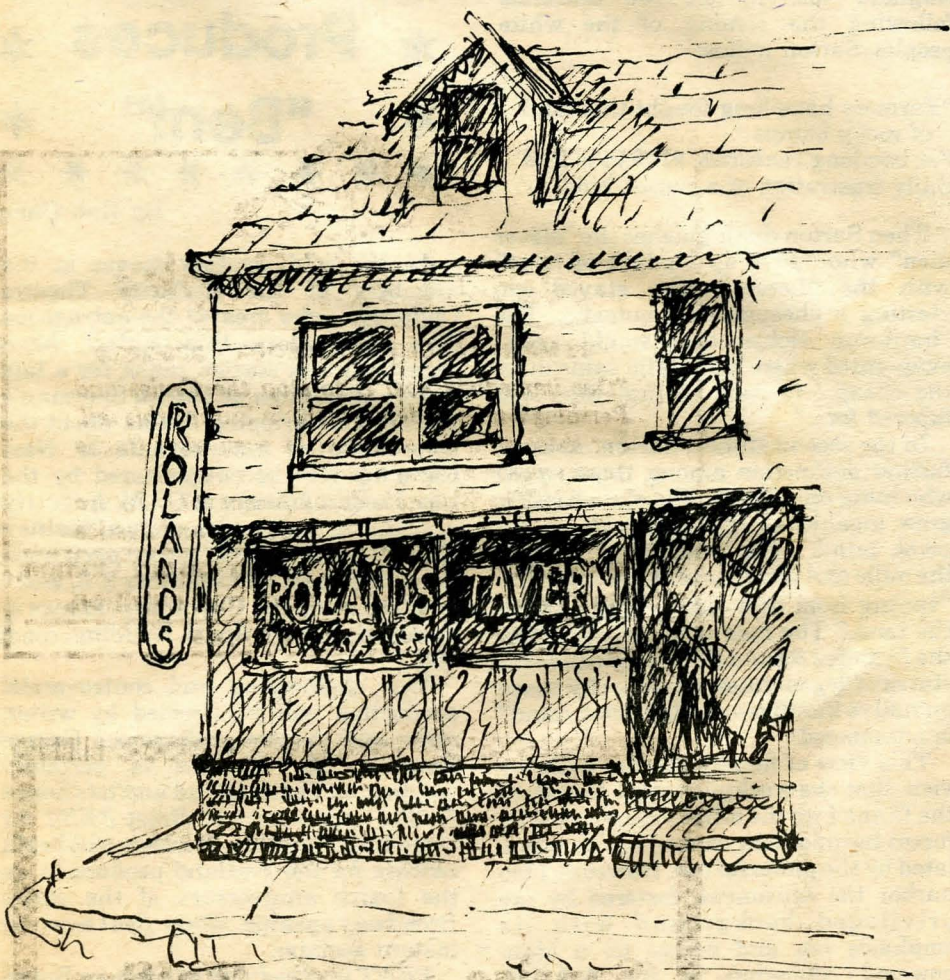
On Saturday, November 12, a lot of people remembered Roland's Tavern — at the Second Roland's Alumni Party. Held at the Spring Street Gym, the party brought together almost a dozen former Roland's bartenders and employees, most of whom took their turn that night behind the Gym's bar, to commemorate the event. Longtime manager, Mark, is no longer in the area, but other former bartenders — like Joel, Randy, Wayne,

Bill, Jim, Gene, Andrea, and Paul — added to the event with their presence. Roland himself was there, of course, looking better — and younger — than ever. And the patrons of the Tavern were there, too, remembering.

Some things about Roland's are legend: the red light over the dance area which signaled trouble out front; "Good-night, My Love," the final song played every night on the jukebox; Wayne's Country, the cruisy little bookstore beneath the Tavern itself; the occasional bricks and stones that got thrown through the window; and George — friendly and polite — waiting tables out back. The decor didn't change much over the years. New paint sometimes — or stucco with mirror chips embedded in it. Mostly, though, the look remained the same: the long, almost art deco bar which stretched from the front windows that looked out over the passing parade to the cruise wall at the other end of the bar. Wall-to-wall people most nights of the week. The long line waiting to use the men's room on Saturday night. The old Miller High Life clock in the corner. The piano bar, slightly too big for the space it occupied. And the drag shows.

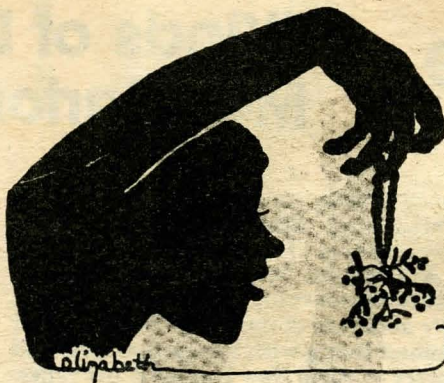
Not many bars become legends. Roland's did — and is. And the SEcond

Roland's did — and is. And the Second Alumni Party gave lots of people another chance to remember the good times and the rowdy times, and especially the sentimental times. It was worth remembering. Thanks, Roland.



Roland's Tavern Is Remembered

Home (?) for the Holidays



By B.J. Aaron

December. The month we deck the halls, trim the trees and share the Christmas goose (the one on the table). The season we race from store to store, worry about the dog christening the tree while we are at work, and live in anxious expectation of that one glorious day. Christmas — a time of peace on earth and good will to men, of Christmas carols on streetcorners and reindeer on rooftops, lights on buildings and trees, Santas and angels abounding. A simply wonderful time for all.

Humbly.

I abhor the whole thing.

Somehow the "ho, ho, ho" of it all soon translates to "low, low, low" for me. I'm tired of choking on Christmas dinner when asked if I'm "seeing anyone." And the routine of racing over to the mistletoe every time some dizzy blond in a slinky party dress decides she "needs a kiss" has worn thin. (I'll take the paper-boy any day!) This says nothing of how sick I am of the navy blue or chocolate brown sweaters I receive year after year. Oh to be a man! Heaven forbid anyone should like a bit of lavender in their lives. Spare me the new tie, Ma. How about a new set of earrings? (You can keep the extra one.) Or heaven forbid, some musk. Yes, real men do wear the stuff.

For just one year I'd like to show up for the holidays with a man, and share a little honesty at dinner. I too would like to have that special person to sit up with late at night and share the fire as we stare out at the snowcapped trees and the resting fields. I'm tired of sharing the false hope of my family that "maybe next year" I'll have settled down and started a family. I already have. It includes myself and some of the most wonderful people on the face of the earth. But unfortunately, they don't want to know these people. Sure they're open to meeting them. But do they really want to know that my friends (and I) get it on with people of the same sex? I doubt it. And if we can't be comfortable and honest in the homes of others (regardless of who they are) then what is the point of being there? The closet is a bit small for the long Christmas weekend. And martyrdom never helped anyone. So for all concerned, I guess it's best that I just don't go through with it (going home) this year.

Somehow the holidays serve as a marker to me. A reminder that I have let another year go by without telling them. Another year of hiding, and of cheating myself out of living the life of the person that I really am. Anything less than this honesty is, in my opinion, nothing less than a sophisticated Broadway act. I take on the script that they hand me (or that I perceive them to be handing me) and play it to the hilt. This time of year reminds me that I've spent another year "on Broadway." Not really a very glamorous place to be, you know.

I'm angry with myself and the situation. Why does it have to be this way?

And why do I let it? Is it really that hard, and am I really that horrible. Is it all that hard to understand? Am I complicating it? Am I basically a coward? And why do I have so much at stake in what happens after the truth be known?

These and many more questions torment me every time I even consider coming out to them. It's a total waste of time. It comes down to a simple scenario that begins with saying four little words when I arrive home for the holidays — "Merry Christmas, I'm gay."

Can you imagine?

I envision my mother dropping the turkey she's spent hours stuffing and basting, and the dog rushing over to experience the best and most plentiful Christmas dinner he's had to date. I picture my father getting up off the brown recliner and charging out to the kitchen to see what the hell is going on. (This is taking place, mind you, during his sports programs. Can he ever forgive me?) The tree topples over as the now unattended children fight over who gets to run the electric train next, and the punchbowl descends onto the floor (full, of course) as Mother runs to play "catch that falling pine." Oh, nothing major. Why haven't I considered doing this earlier?

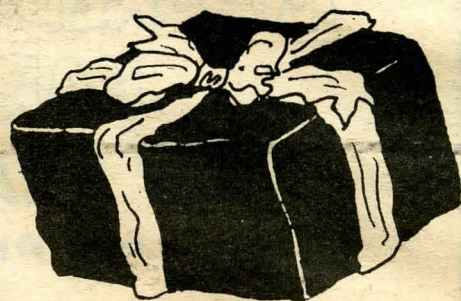
Then there's the neighbors and all of the relatives. How do we tell them that I'm "one of those." What would it do to property values? And will any of them sleep easily tonight knowing that they entrusted me with little Johnny Jr. last New Year's? (Nothing happened. He fell asleep after the first bottle. Some kids just can't handle their Enfamil, you know.)

And what about all the questions about "what do two men (or women) do together?" I suppose I could respond "when I find out you'll be the first to know!" I think they'd know better already. Really, use some imagination. I figured out what straights do together years ago, and nobody had to tell me.

Could we ever sit down to a holiday dinner together again? I mean, really — can you imagine the time I ask someone to pass the pickles? Or how about the time I reach across the table for that banana that's been sitting there all day long? Would there ever be room for stuffed celery on the table again? And so much for whipped cream or hard sauce.

Well, it certainly is enticing, after thinking of all the possibilities. I honestly don't have the heart (or courage) to do it this year. But look out 1984! That will be my year, if it's the last thing I do.

And with this "plan" in mind, I guess my holidays won't be too different from those of others after all. This is a season of advent or waiting for me, as I prepare myself for what is to come. I believe that there will be a rebirthing within myself after the laboring (coming out) and also in relationship to others. This excites me. And it reminds me that we really don't have to wait around for New Year's resolutions to initiate change in our lives. Each day is of importance. Even though this time of year intensifies, our relationships, both in terms of what is and is not there for us, the fact of the matter is that it's always up to us. Every day can be a Christmas, a day of sharing and of birth. And each day can bring resolution and change; within ourselves and in relationship to others.



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Arts & Entertainment

Politiculture

"Kinds of Love" — May Sarton Reads From Her Poetry

By Nancy Brockway

With this issue, I am starting what I hope will be a monthly column sharing my perspective on cultural events which have particular significance for lesbians and gay men in Maine. As my title indicates, I will be exploring the political views embodied in the cultural expression. My comments will be personal; I won't make any pretense at objectivity. I hope you will write in with your own views, and use this column as a kicking off place for a dialogue.

"Kinds of Love" — May Sarton Reads From Her Poetry

On October 22, 1983, May Sarton, now of York, Maine, read poems at a chilly Kennebec Performing Arts Center in Gardiner. The program was sponsored by the Margaret Fuller Forum of the Augusta Unitarian Church, where Doug Strong has done so much to expand cultural horizons in the capital area.

The reading was well attended. Sarton's delivery was polished and gracious, despite problems with the P.R. system, a persistent cough in a back row, and a fearful blast of the city fire horn in the middle of one poem.

Sarton's theme, "Kinds of Love," had given me some hope that she would discuss her lesbianism. I felt petulant — disappointed and angry — when she did not. Citing French poet Valery's declaration that all poems are love poems, she read to us of love of places, old friends and mentors, nature, her parents. Neither of the two poems on love between lovers gave any hint that their subjects were two women.

Sarton broke ground in the '50s by publishing at least one novel (*The Small Room*, Norton, N.Y.) in the mainstream press which expressly acknowledged lesbianism. It took great courage in

those rabidly conventional days, before Christopher Street, before even the second wave of feminism.

A poet and novelist, in the '70s she added the journal form to her repertoire. Her accounts of the daily life of an older woman living with her garden, pets and poetry in rural New England, her reflections ranging over inner and outer landscapes, have done much to popularize the journal as women's confessional literature. Her defiant aloneness has also proved a model to many of us during those periods when we face a stretch of solitude.

But Sarton has expressed ambivalence about lesbianism that limits her appeal for those of us who are pushing towards full acceptance. As she responded in a letter to a young woman (who had written her saying Sarton's way seemed happier than the life of wife and mother): "The danger is that the love of another woman is sometimes a kind of narcissism. I do not see it as fulfilling in the long run as marriage" (in *Recovering: A Journal, 1978-1979*, Norton, N.Y., 1980, p. 34).

In addition to being caught between us more self-affirming lesbians and the right wing, Sarton is denied a full measure of satisfaction as a poet, since she remains a lyric poet and a poet of meter and rhyme, in this age of non-lyric free verse. At the reading, Sarton expressed some defensiveness about how unfashionable lyric poetry is today. She asked us rhetorically how often we learn a free verse poem by heart. Nothing, she said, is rarer than lyric poetry. (Strictly speaking, I am told, free verse can be lyric, since it is the melodic quality of poetry that makes it lyric, rather than rhyme or meter.)

I don't respond to poetry on the basis of poetic conventions that I don't know

much about. Instead, I warm to political and psychological visions which give purpose and hope, and surprise me with new insight. I found the poems Sarton read on the 22nd uneven by these lights.

For example, Sarton introduced "Bears and Waterfalls" by calling on us to be thankful to the patrons whose money supports zoos. "People say zoos are cruel; let us rejoice that there are zoos." I am glad that species we have endangered have a toehold on existence through zoos. And I am glad that, as the poem describes, zookeepers have designed new environs for the animals, with "Small nooks, great crags, / and Gothic mountains...snags, / waterfalls and fountains." Yet however preferable they are to sterile cages, they remain cages. They are only relatively "delightful." I find it hard, then, to believe the bears are "happy and absurd."

In the end, Sarton does not remain concerned with the animals' perspective. She asks:

"When natural and formal
Are seen to mate so well,
Where bears and fountains play,
Who would go back to normal?"

At this point, I assume she is asking on behalf of the bear, and positing the "normal" as the traditional cage. Or perhaps she means the wild, with all its violence and insecurity. Her following lines make it clear that she is concerned rather with the human visitor:

"Go back to human Hell?
Not I. I mean to stay,

To be where waters fall
And archetypes still dance,
As they were once designed
In Eden for us all."

We humans thus have our glimpse of Eden, where "natural and formal/ Are seen to mate so well," at the expense of the freedom of the kept animals.

In "Stone Walls," Sarton expressed a view which similarly clashed with my express beliefs, yet disturbed me by echoing a private prejudice I am not proud of.

Writing of the struggle of farmers to make a living out of the rocky New England soil (in the two centuries following the coming of the white people), Sarton writes:

"Farmers have long fought this land
of rocky bumps
For two long centuries, always to find
Daily frustration of a cursed kind."

Then Sarton distinguishes the "clever men" who "gave up for lack of hope" with the "heroes" who stayed on, starting a sheepgrazing industry. The "hard-won riches that would keep" evaporated when "Australia came in on the cheap, / to ruin all that they had labored for..."

In the second stanza, Sarton makes a further distinction among those (men) who hung on: "Those who stayed either grew ingenious/ Or degenerate — the pivot, mind." The "ingenious" created the mills and factories that, Sarton says, "sprang from that losing fight against the land." The men who did not create the factories Sarton thus relegates to the status of degenerates. A hierarchy based on native intelligence, "the pivot, mind" is announced.

This view of history clashes with my view that the working people forced off the farms into the mills were trapped by forces beyond their control and manipulated by the powerful few. However, I too harbor the sentiment, fostered by my privileged background with its emphasis on, and access to, a high-powered education in the W.A.S.P. culture, that our success can be traced to what is called native intelligence. I am embarrassed to see this harmful view put forth without apology in the poem.

It made me sad, because much of the poem worked for me. For example, I almost heard her answering Robert Frost, challenging his image of the stone wall as boundary in "Mending Fences," with her reminder that "truth is, after all/ They were not built for walls so much as dumps/ For the waste stuff the glacier left behind."

In "Observations," another poem Sarton read, she remembers that her mother gardened without protective gloves, a "true gardener," so as "never to bruise or wound the hidden fruit." This "vulnerable yet rigorous love" left her hands rough and calloused. But in a line that burst with evocations of protectiveness and motherliness, Sarton observes, "We must be hard to move among the tender with an open hand." The words "move among" bring up for me images of a reassuring giant presence among invalids or small children — gentle and nurturing yet ultimately distant.

In a quiet way, "Old Lovers at the Ballet" inspired hope. The old lovers initially pity themselves for the loss of their "ardent bodies," "Limber as willows that could bend with ease." But "as they watch a vision is unlocked." Their feelings change, and their imagination "springs the trap of youth." They recognize that "the soul is a lithe and serene athlete," which comes to its "radiant powers" over time.

The young dancers whose very smiles are "disciplined and moulded" have no time for this lesson. The old lovers' initial jealousy is turned, not into a smug pretense that the deepening grace of the soul is superior, but into an appreciation of new understanding. So the aging soul "claps its hands now with the supple dancers."

continued on page 11

☆ **Audacity** ☆
★ **Theatre** ★
★ **Produces** ★
★ **"Bent"** ★
★ ★ ★ ★ ★ ★ ★ ★

By Bob Carr

As the cold weather moves in the members of the Audacity Theatre Collective, who created the outrageous *Gay Side Story* this spring, have regrouped and started plans for a late winter production of Martin Sherman's *BENT*. This gripping drama about the persecution of homosexuals in Nazi Germany will be co-sponsored by the Gay Peoples Alliance of U.S.M. Audacity and G.P.A. invite all sectors of Maine's theater community to attend open auditions to be held on December 2, 3, and 4 at 6:00 p.m. on the University campus in Portland, Payson Smith Building, room 303.

This challenging and controversial production will be directed by writer, critic and theatre professional George Rumens. Mr. Rumens is currently residing on Peaks Island and has hoped for the opportunity to direct *BENT* for some time. Suitably, Rumens will begin casting for the Portland production on the fourth anniversary of the play's Broadway opening, where *Bent* received instant acclaim.

BENT is scheduled to open on Saturday, January 28 and will run for three consecutive weekends for a total of six performances. All support for this project is welcomed. For further information call 772-1979.



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Politiculture

continued from page 10

One other poem has stayed with me since the reading. Sarton introduced "What the Old Man Said" by explaining that the old man, Lugne-Poe (a French man of avant-garde theater in the '20s and '30s), sent encouraging telegrams daily to many friends and former students, exhorting them to keep up their faith in their work. He himself held up against the sadness and despair of the gathering war in Europe until the Nazis marched into Paris. Shortly after that he died.

Sarton's first poem recalls his fierce determination. At age 65 he says "nothing but death will stop/ My uninterrupted 'elan in the play/ ...The old man raved, but he did not despair." Two years later he can measure his success in combatting mediocrity by the number of hypocrites who revile him. Despite the pain of being relegated to the fringes of the culture, "The old man laughed, but he did not despair."

Later, at 70, her mentor writes Sarton: "The wicked times have put me back to school,/ And I shall die a sensitive young fool." Although himself eaten away inside by the enormity and success of Nazi evil, he exhorts his protégée to "help men not be slaves." The final refrain, set off in parentheses, records that "The old man died, but he did not despair."

The old man's message, "we must work, my dear" is a steady affirmation of the value of our efforts in the face of seemingly overwhelming evils. Sarton has preserved the power of his example through her poem.



Wallace

continued from page 7

he'll be unable to communicate with others in the state who're trying to help him.

Interweave, a statewide group whose major force are various Unitarian gays, has sent out an appeal and received about \$80. Cycles, a bar in Portland, threw a fund-raiser that netted \$175. He's hoping there'll be more.

The real funding is probably going to come from his unemployment checks. He'll hopefully be receiving a group of them all at once when his claim is finally processed. He has food stamps for his most basic needs and intends to use the unemployment to make up the difference for the lawyer's bill.

(So you thought your favorite gay group had a hard time with raising money, did you?)

Talking to Wallace over coffee one morning I questioned him more fully about living in Maine. We each talked about New York and our experiences there. We each had similar pulls about New England, though.

"Where I live," he told me, "is like a man's dream. It's beautiful." He went on and tied his experience with growing up in Milo to his acting career. "I played in *Spoon River Anthology* once. There's a character in it, Willy Metcalfe, who's something of a dullard, sort of dumb, but who sleeps in the barn with the horses. It was the one role I ever had that I instinctively knew. When I was a kid I had a horse and I would sleep in her manger, just so I could listen to her chewing the hay while I went to sleep."

I wondered about those kinds of memories. I examined some of my own prejudices. My immediate response was that a man like Wallace should have returned to New York or at least Portland where he didn't have to submit to the humiliations that were being heaped on him in Milo. But where's that coming from? What kind of blind submission is that, to assume the ghetto is where we have to go? Why do we let people tell us where we can't live?

The isolation is probably the worst part about being gay in a small town. It's all the worse for Wallace in the middle of the fight. "No matter how strong you are," he explained, "you can only take so

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much when you're alone. If there was someone there with me it'd be a different story."

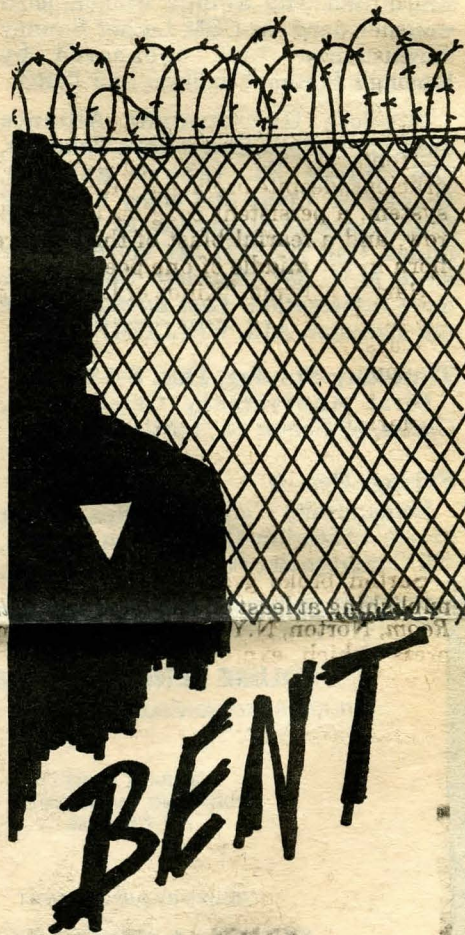
But the pull of family is too strong to allow him an easy option of leaving. His father's health is still bad.

Need something more to be convinced this is a story of many dimensions? Wallace's father had another heart attack a few months ago. It's an accepted fact that he would have died then if Terry hadn't been there — and if Terry hadn't had his EMT training which he used to save his father's life. ■ ■ ■

Interweave is a legally incorporated non-profit organization. It has agreed to handle the funds for the Terry Wallace Defense Fund. All money collected will be used solely for legal expenses. Wallace has vowed that if he wins a suit for libel against the Three Rivers Ambulance Company he will return a sum equal to any money gathered by the Defense Fund to the Gay Health Action Committee, a Maine group involved in AIDS education. Wallace has two suits going, the one for libel and a more basic one for reinstatement in his job.

If you'd like to donate money: Interweave, Box 215, Augusta, Maine 04330. Mark your envelopes for the Terry Wallace Defense Fund.

Wallace himself wouldn't mind some personal support. Terry Wallace, RFD 1, Box 127B, Brownville, Maine 04414.



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CALENDAR

Friday, Dec. 2

Diane Matthews will speak about her lawsuit against the U.S. Army at Gay People's Alliance, 92 Bedford St., Portland, 7:00 pm.

Saturday, Dec. 3

YWCA Holiday Yard Sale, at YWCA, 87 Spring St., Portland, 10:00 am to 4:00 pm.

Jockey Shorts Fashion Show, Spring St. Gym, 117 Spring St., Portland, 10:30 pm.

Sunday, Dec. 4

Christmas Open House and First Anniversary Party, Our Books, 4 Pine St., Portland, 12 to 4.

Monday, Dec. 5

Gay Health Action Committee meeting at Gay People's Alliance, 92 Bedford St., Portland (USM) campus, 7:30. All welcome.

Wednesday, Dec. 7

Judy Gorhan-Jacobs, feminist folk-singer, and Wild Wailing Women, local women's band, at USM Luther Bonney Auditorium, 7:00, sponsored by Women's Forum, Coalition and PIRG.

Bowdoin Gay/Straight Alliance meeting, 7:30 pm, Chase Barn Chamber, 256 Maine St. (above garage), Brunswick. Come and enjoy a roaring fire. Topics of discussion to be determined. Call 725-8731 ext. 633 (Scott) or write M.U. 367, Bowdoin College, for more information. Last meeting of the fall semester. ALL WELCOME.

Thursday-Sunday, Dec. 8-11

First Anniversary Celebration, Cycles, 59 Center St., Portland.

Friday, Dec. 9

Romanovsky and Phillips, First Parish Unitarian Universalist Church, 425 Congress St., Portland, 8:00 pm, \$4.

Saturday, Dec. 10

Romanovsky and Phillips, Unitarian Church, Main St., Bangor, 8:00 pm, \$4.

Sunday, Dec. 11

Alan Lozito, comedy show from New York, the Underground, 3 Spring St., Portland.

Thursday, Dec. 15

Christmas Party, Cycles, 59 Center St., Portland.

Friday, Dec. 16

Christmas Bash and "Find-a-Sincere-Christmas-Tree-Hunt." Call Gay People's Alliance at 780-4085 (Portland) for more information.

Saturday, Dec. 17

Santa Party, Spring St. Gym, 117 Spring St., Portland, 9 pm.

Sunday, Dec. 18

Christmas-Hanukah party, prizes and gifts for all, the Underground, 3 Spring St., Portland.

Monday, Dec. 19

Harbor Masters Dinner, Cycles, 59 Center St., Portland.

Wednesday, Dec. 21

Holiday Sing Along at the pianobar, Spring St. Gym, 117 Spring St., Portland.

Saturday-Sunday, Dec. 24-25

Xmas Celebration, Papa Joe's, 80 Water St., Augusta.

Saturday, Dec. 31

Masked Raiders New Year's Party, Spring St. Gym, 117 Spring St., Portland.

New Year's Eve Party, Papa Joe's, 80 Water St., Augusta.

New Year's Eve Boogie Bash — a dance jam space where you can move to a variety of inspiring recorded music at the People's Building, 155 Brackett St., 3rd floor, Portland, 9:00 pm to 1:00 am. \$2 admission. Free cold spring water provided.

New Year's Eve Party, Cycles, 59 Center St., Portland.

MEETINGS

MONDAYS

Feminist Spiritual Community — every Monday, 7 P.M., State St. Church, Portland.

Gay Health Action Committee — irregular Mondays, Portland — call 773-5540.

TUESDAYS

Greater Portland N.O.W. — fourth Tuesday of the month, Y.W.C.A., 87 Spring St., Portland, 7:30 P.M.

Gay/Lesbian Alcoholics Anonymous — every Tuesday, open discussion meeting, 8 P.M., First Parish Unitarian Church, 425 Congress St., Portland.

Our Paper staff meeting — every Tuesday, 7:30 P.M., Our Books, 4 Pine St., Portland. New members are welcome.

Alliance To Preserve Reproductive Choice — second Tuesday of the month, Y.W.C.A., 87 Spring St., Portland, 7 P.M.

WEDNESDAYS

Gay Parents Support Group, meets every Wednesday, 7:30 pm, call 780-4085 or 772-4741 (Portland) for information.

Bowdoin Gay/Straight Alliance — first and third Wednesday, 7:30 pm. Chase Barn Chamber, 256 Maine St. (above garage), Brunswick. Call 725-8731 ext. 633 (Scott) or write M.U. 367, Bowdoin College. Meetings held only when College is in session.

THURSDAYS

Lesbian/Gay Alcoholics Anonymous — every Thursday, discussion meeting 8:00 pm, Unitarian Church, Main St., Bangor.

Gay/Lesbian Alcoholics Anonymous — every Thursday, step meeting, 7:30 P.M., First Parish Unitarian Church, 425 Congress St., Portland.

FRIDAYS

Gay People's Alliance — every Friday, 7 pm, 92 Bedford St., Portland — open meetings (no meetings during school vacation).

Northern Lambda Nord — second Friday of the month — discussion group, in New Sweden.

SATURDAYS

INTERWEAVE Augusta — last Saturday of the month, All Souls Unitarian Church, 11 King St., 6:30 potluck and meeting. NO DECEMBER MEETING.

Interweave Bangor — third Saturday of the month, Unitarian Church, Main St., 6 P.M. potluck and meeting.

Gay/Lesbian Al-Anon — every Saturday, 8 P.M., First Parish Unitarian Church, 425 Congress St., Portland, upstairs.

SUNDAYS

Men's Network — first Sunday of the month, Preble St. Chapel, 331 Cumberland Ave., Portland, 6:30 P.M. potluck and social.

Northern Lambda Nord — last Sunday of the month — business meeting, 1:00 P.M. followed by potluck.

Wilde-Stein Club — every Sunday — 7:00 P.M. — Peabody Lounge, 3rd floor, Memorial Union, Univ. of Maine, Orono.



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LESBI GAY NETWORK

Alliance to Preserve Reproductive Choice
P.O. Box 7512 DTS
Portland 04112

Bates Gay/Straight Alliance
Bates College
Lewiston 04240

Bowdoin Gay/Straight Alliance
Bowdoin College
Brunswick 04011

Bowdoin Women's Resource Center
Bowdoin College
24 College St.
Brunswick 04011

Common Scold
c/o The Collective
c/o Elze
372 Preble St.
So. Portland 04106

Dignity of Maine
P.O. Box 7021
Lewiston 04240

Downeast Gay Alliance
P.O. Box 0
Ellsworth 04605

Feminist Spiritual Community
c/o State St. Church
159 State St.
Portland 04101

Frederickton Lesbians and Gays (FLAG)
Box 1556 Station A
Frederickton, New Brunswick

Gay Health Action Committee
P.O. Box 10723
Portland 04104

Gay/Lesbian Alcoholics Anonymous
c/o First Parish Unitarian Church
425 Congress St.
Portland 04101

Gay Parents Support Group
780-4085 or 772-4741
Portland

Gay People's Alliance
92 Bedford St.
Portland 04102
780-4085

Greater Portland N.O.W.
P.O. Box 4012 Station A
Portland 04101

Interweave
P.O. Box 215
Augusta 04330

Maine Chapter
P.O. Box 1255
Ellsworth 04605

Maine Health Foundation, Inc.
P.O. Box 8457
Portland 04915

Maine Lesbian Feminists
P.O. Box 125
Belfast 04915

Mid-Coast Gay Men
P.O. Box 496
Camden 04843

National Organization for Women
c/o Kerbleski
73 Fern St.
Bangor 04401

New Hampshire Feminist Health Center
232 Court Street
Portsmouth, N.H. 03801

Northern Lambda Nord
P.O. Box 990
Caribou 04736
NLN Gay Phoneline 896-5888

OUR PAPER
P.O. Box 10744
Portland 04101

Parents and Friends of Gays
P.O. Box 215
Augusta 04330

Seacoast Gay Men
P.O. Box 1394
Portsmouth, N.H. 03801

UMO Women's Center
Memorial Union
University of Maine — Orono
Orono 04469

USM Women's Forum
University of Southern Maine
94 Bedford St.
Portland 04103

WebWork
Box 131-D
Calais 04619

Wilde-Stein Club
Memorial Union
University of Maine — Orono
Orono 04469

